

The Argument vpon the second Epistle of the Apostle Saint Paul to the Corinthians, by Des. Crabius of Rotterdam.



See that Sainet Paul hath at the beginning of this epistle somewhat spoken of his great troubles and afflictions whiche he had suffered for Christes gospelles sake, declarynge that in al them god was his counfessor, firste he sheweth the causes why he came not agayne to the Corinthians, as he had in his other epistle promyed. And straight after that, bringeth agayne in fauour with p. Corinthians the haymoule fornicacont, whom he by his sonnet epist le had commaunded to bee given over to Satan, despising them louyngly to receive hym upon hys amendment, whome they had vanisched for; his offence. And this in maner is all that he doth in the flesch and seconde chapter. Then aftereth he lesse grete labours in preaching the Gospell, by the waye checkynge and reproofynge other false Apolites whiche sayng for theyr owne abuantage and glorie in all tymes and places, allured men to Moyses lawe, whiche ther in such sort laboured to mynke with the lawe of Christe, as though without it, ther were no hope of saluacion. And exhorteth preferrith he the lyght of the gospeli before the shadowes of Moyses lawe, refuseth exhortynge them, not to the creduelies of the lawe, but to be upright of conscience, and to leade a christian lyfe. Shewynge in the same occasion, how without corruption he had practised Christes gospell, and what miseries he had suffered for the gospells sake in hope of beatiful reward. And before this declarereth, in what poynt a christiane specially standeth. Of all whiche matters Paul entreteth in the latter ende of the seconde chapter, and in the thirde, the fourth, fift, and in the beginning of the syxte. So inche erre of this chapter, and in the beginning of the nexte, he exhorteth them to knowe theyr owne dignitie, and the holines of ther professioun, willinghem to abyeyne with all diligencie from the corruption and vncleane life of paupers, as men with whom they had nothing to do. For therby he meaneth the chayperes used in his former epistle, pravlyng ther obidience, for that they in all poyntes obeyed his epistle, notwithstanding the sharpe exhortation of riotyng, that the thicke heatnes wherin he had cast them by his letters, had made both, that is to wete, the Corinthians afflyson increas, gomme men see mocht to be when ther by bitter medicines are restored to heale. Ffyllyng he prouoketh certeyne one of them, as wel by the example of the Thracianians, as by oþers argumentes and recordes of scripures, to bestow according to theyr abilitie, and as their good wyll was, some thyng to warde the rebelle of the sayntes, that were at Hierusalem, remembryng that he by Peter was commannded so to doe, for p. same purpose sending thilke Tetus with a companion, whiche was (as the more parte boþ suppose) Luke, whome he commenberth unto them: and thys both: Paul in the viii, and in the ix. chapter. Certeynly the false apostles whom in his other epistle he burt publicly cheched and taunted, he in this playnly & openly by h.t. reþpouþtly,

The Argumente

Cyprianus, which with proud & highe heareth upon the chairent and bigne
tree of apostles, bringing þe sole into bis farrer, saying þe he was but a base per-
son, as which he used shomakers crafer, and that he was crise, and ouleamed; a
desyderates oraynes to ranged, and beaten. Against them Paulie defendeth his
authorite, declaryng that at all tymeþ he had an apostoles power and authority,
which yet he woulde not use to other mens paine, as some did, but only to the
comodite of his hearers, & the glory of Christ. Then because he was compelled
somwhat to boast of himself, he desirereth them farr to beare with his folkes,
& then farr he maketh himself equal with the chief apostles, and by an by farrre
himself before them al, & that for many causes, ryght because he most enlaugheþ
the doctrine of þe gospel, or else because he only caught the same freely, as which
was neither by him self, nor by any of his chargeable to the 3 chains: or finally
because he had for the gospel sake suffered more persecution than anye of them
al, countynge such miseries and troubles as matter to glorie up on, for þe whiche
ether thought him selfe to be despised. After which of an humble & lowe mind he
confesseth his rubours and hardes oulnes in language, but yet knowledge and
learning taketh he upon hem, lete they myghte in hym for this sin or any lacke.
Finally because the false apostles among the simple people made greate crakes
of fained videntis of angelis. þe wch therewþ a bryce notable and a trewe
vision, as who was taken up into the thyrd heare, and was there caught such
strynges, as passed all mannes capacities: and of these strynges increaseth he,
in the xii. xi. & xii. chapter, especially, lete through fals apostles they myghte fall
againstis they old vice, he saith that he purposed to le them aquærances
with these strynges dearrayng them, not to be founde suche in theys oþre offyce,
as therby he myghte be compelled, by lyng extermis, to be drake hymself;
oylis, lete, as he was compelled verayment by hisers to kylle hem then,
so myght he byng þe pson, be compelled to kyl his auctorite, otherwys then he
had done in tymeþ past, when he myght haue lawfulliþ done so. And thus

dore Paulie in the latter end of the xii. chapter, and in the xiii. The

grecis titell declare, þ this epistole was sent from Philippopolis

by Cyprian and Iustus. But the boþre arguments to biþe

not found in latine boþre, without any autours name,

except and certeþ that it was by the same melius.

gets first from Cyprian. So of this place

þankes mayþ be vencion in the li-

nger chapter of this

þe same epistole.

The ende of the Argumente.

The pharaphrase of Erasmus vpon the second Epistle of Saint Paul to the Corinthians.

C The fyfthe Chapter.

Paulus an apostole of Ihesu Christi by the wylle of god and brother Timotheus. Unto the congregacion of god, whiche is at Corinthe, and all the shewmyres whiche are in Achaea. Grace be wylde you, and peace from god our fader and from the kyng Ihesus Christe. The text,



Buke an embassadour in Ihesus Christes behalfe, au-
thorized by god the fader; and Timotheus in religion my
brother, and felowe in office; unto the christian compa-
ny, not of them ouerly, whiche are at Corinthe, but also
to to all the shewmyres, that shewmyre the whole countreye
of Achaea (whereof Corinthe is the brade citle) dooc
faychfull testynysse to Christe: Grace wylde we bri-
te to you, peace and concorde, by the fere gylte of our
Loide Ihesus Christe, and God his fader, whiche is
also fader to vs all.

Blessed be god (the fader of our Loide Ihesus Christe) whiche is the fader of mercy
and the god of all countreys, whiche comforthe us in all our tribulacion, insomuch The text,
we are habell to comfort the which are in any maner of trouble, wylde same comfort where-
ward we our selues are tribulored of god, for as the afflictions of Christe are plentious in
vs, much so to our tribulacion plentuous by Christe.

With all good and liklye dooyses, blessed, magnified, and prayked be
god, the fader of our Loide Ihesus Christe, the very fountayne and minstre
of all goodness, no fearefull god to the righerous and godly, but one of whom
all our comfort comuneth, whiche crascht not to abyde and comfoyle vs his mes-
sanges in all suche troubles, as make any wayes besyld vs, whiche he doothe
not onely for our sakes, leste we myght happily through behement persecution
fall from hym, but for your sakes also whiche as through ouer troublous, for
loue rebare to warde vs, are in grete heawiness, so are ye for our relief, and
erasse, glasse and loyfull; and by our exampyle in hope of goddes healte man-
fully contynue in sufferyng persecucion and troubles, standyng in a fure triste &
confidante, that as god, whiche as ye se, aided and strengthened vs by thyng oppres-
sed with miseries, and well upgh deade, so wyl he in your troubles healte and
succour you, whose goodness is such, as wyl accordyng to ouer temptacions
measure his mercifull comfort. And loth we suche affliccions, as we suffice and
endure for Chrys sake; and as Christe gaue example, knowyng this, that
more gretous conuentes he suffred, she moxie comforthe and honoure is he in.
And the greater tormentinges we lykewylle for his glory suffered and abyde,
by his meane so muche more plentously hath god relieved vs, being delivred
out of trouble, to the intent ye shold lye wylde stande in hope and loke for that
whiche ye set alreadye doone in vs.

The paraphrase of Erasmis booke the. II. Epistle

The first. Whether we bee troublid for your confusione and heath, (as whether wee bee conserued, it
is too poure comfort and satisfacion) indebat saluationem. Quoniam hys polet in that ye haue the
same afflitione, whiche we also suffre: whether wee bee conserued for your confusione and
saluation, our hope also is directed for you: specially as we haue here that we are reportantes
of the affractio, to Qall yre persecutors alle of the confusione.

Therefore whether wee bee troublid with afflictions, that doeth god
to encourage you, and for vs so to be, is to your wealthe an expediente meaner,
that ye bee yng through our example strengþowd, may frountly abyde even the
moste extreme violence, that maye bee laid upon you, whose suffraunce albeit
be paynfull, yett is it verye holosome: or vs of we be restraþed, so that the doome
of persecucion be past and alayed, runn this doth god also, infenctyng by reli
fyng vs to restraþe yore couraige, leste ye myghte wch folowe and payne
saynt and despayre, due ratyng upon a remembraunce, how thare is a chaunge
from folowe to pleasure, ye myghte therfore bee habble to suffre such trouble
as weet dothe. And therwylle engrate hope are we that ye wyll susteyne deare vs,
that ye maye bee also of our ioyes pacakers hereafter, as ye are alredy pac
akers of our afflictions: and as we were heretofore sorry for our afflictions, so
shoulde we nowe reioyce of our deliueraunce, sincse it is mette and conveniente
that frindes and louers shoulde bee in lyke condicione of paynes and pirautes.

The seconde. Warthen I woulde haue you ignorance of weet troublid, whiche happeneth here to us al. For wel bee greate oute of meaure passing troublid, to quantite that we haue in maner of
us. Also we receaved an amysme of death in our frides, that we shoulde not put our trust in one
fleshe but in god, whiche captid the dead to lyfe agayne, and whiche delivereþ us from feare
a deare, and doth delivere. On whome wee trust that yett hereafter be wil delivere by the helpe
of your myght for vs, that by the naturale of manys occasioons, pouches maye bee gonne of manys
as our deceipt, for the geat grecne haue we.

And perfectly knowe I, ye woulde much more myght, if yf this booke
lyt wylle, howe behelme a blase of persecucion hapned unto vs in Alia. for
ther suffered more afflictions aboue al meaure, as whiche were more behelme
than our strength; was bader to bader, by reason whereof we were broughþe to
that poynþ, that we despayred of our lfe, as bittely knable to suffre so manys
and such extreme troubles. Yea and of such bader was that persecucion, that
not onyl other despayred, howe we shoulde bee habble to habite hym, but euen
onþe oþer creyþe upon distruste concaþed of my strength, had myt brash þy
feste, so that my hearte gaue me to looke for nothing, but for my last daye. To
whiche extremitie is pleased god we shoulde be brought, because we shoulde in
our oþer strength put new affauers, but trust to his helpe, which is comonly
moste wonn, ther to be at hande to succoue, wher al wouldy aldes mali bisapoles
vs and sayle, whiche wben his pleasure is, not onyl delivereþ þ oppressed fro
the leopardies of deare, but restorþ also suche as are dead to life agayne. As
so: any thyng then that in me was, even then dead was I, and left scopeþ, from
whiche deare yet god than delivereþ, and borþerum noþer shal delivere me, of
whome also I shalbe in suche a confidenþ, that he wyll hereafter delivere vs:
Specially yf ye helpe me with your myght to procur and a breþeþ the fauour
of god, to the intent, that as we were gaue by the willen of many, and so: the
totale of many, ther may delivereþ by many men, for our deliueraunce, thankes
be gonne to god, that it may appere, that this benefice of god in my deliv
erance is not onely delivereþ upon me, but upon al such as haue good therby.

of Saint Paul to the Corinthians. Cap. I. fol. xlv.

For since occupying us thus, with the remembrance of our confidence, that in singleness (of heart) we gracie ourselves, and not in selfe-walchome, but by the grace of God, we have had the reme-
mberance in the winter, and moost of all toourselves. We wroght none before thynge-
ment you, then that we read, and also know, We and I reuele ye Querries be unto the ende, e-
ven as ye daunces be pacifyedes we are your trouys, such as we art unto the herte
of the Name Jesus.

Sayes noe to us, as touchyng my selfe, I haue in my owne bliste, to helpe my selfe
to confofice me sufficientelye in the middes of my troubles; yea and to make me
cryoyce and ro gloupe: that is to wete, my conffesse, whiche is witorise, and
pining to this paper, that we never laboured in the ministracie of Chilidren gos-
peli, schyng for any ganyes by auancing our selves in worldys wilebome, as
among you soone doce, but caughte it with al simplicitie and godly puritie
bortheit all sterre, and speciallye among you, for whose sake alberit wile haue
suffered suche grete chynges, yet never loked wile for, or rooke any rewarde at
your handes, litle some myght take occasion to thyntre, that wile for your ab-
uantage so muche caughte upon you. And thys inuoch the hand I sayed, not erro-
gancie, but a grymnesse. And bocht we this otherwys of our self, thanne we haue
had our experiance of, for never founde ye his other, then suche as we saye we are
by these lettres, which ye readt, no; make we our selfes other in trouibes by
worlpyng, than wile among you swelved oureselles in doomyng. Yea and I truthe
more ouer, that of what sorte ye haue hythereto partaynd founde us; suche shall ye
alwayes finde us hereafter: that eche of vs maye glorie of other, if ye lyke chanc-
full and apte chaldron on your sydes in godly lyfe and berbes, brytche betwane your
father a teacher, as I haue in al pointes done vnto you goddes true messenger.
Leete them in the meane season bothe hemselfes neuer so muche among metme,
that disdene at me, as an outcaste, and one in afflictions, yett assayncie, whom
the Lord shall come, beforet wchome paynted coulours shall notyng ferur,
then wyl I cryo vte of you, whom I haue wchanchio Chirst, then shall ye also
glorie of me, wchome I sorbyng caughte but Chilidren errow doctrine.

Now in this consider whic h michele & the re haue come unto you, that I might best kynne them,
both me alsofys meet with you, and to passe by you into Ghermania, and to haue come againe
out of Ghermania unto you, and to haue les fawey of the remayne Europe. When I shys wile
was morded into Ipsi Regnynce? O forthe I causall shold styrres whiche I myselfe haue
wchme Querles betwne yea, and dayt, dayt. Soote fetherfull, for our pacyfying to you was
not yea and dayt. For Chirste (same Jhesus Christe whiche has preached among you by us (to
you by me and Gellanus and Comodorus) was not yea and dayt by hym selfe he was per. That is
the promys of God, by hem selfe peple and eth in þem. Menes, bates the leke of wher chese to be,
if to Jhesu Christe, whiche radidly he wrote you in Chirst, and bawched by us, and þerby aumen-
tes, þerfor þerby also falleth he, and þerby giveth the certainte of the spirit of our fates. I will
þow for a creape into my fower, that he re knowes you with al I can set any moft unto þe chace
þere, þat þer be more þan þour lyfþ, but all þeynes of þeynes wayes for þe feres of þe nay.

Wher upon conffesse of this my bytlyng conffesse, and hope concaerde
of your mercifre and furtherance, occation had I, and miderd before this time
to visse you, therby purposyng to be yow double pleasure, both in mine spelle
syll, and also by the myre after wchme my presense. For my purpose was to see
you as I went into Ghermania, and a gryce in my returyng from Gherma-
nia, to come unto you, as I promisid in my oþre spelle, and thenceto be leide
and broughte furthe by you into Jewyre.

The paraphrase of Crastinis upon the. vi. Epistle

But in the mean season come to fill thyne, syntre I this wryte my selfe to godd, whether it came of lighement, that I chenged myn intencion whiche I pertayned not that of any woordly policie, whiche I once purposed to do, in this alterynge myn minde, at occasion securthe. So not so, but for good consideracions and advisedly folowyd I not mine own desir, because I wyl biforn thys that it was for your weale more expedient to doo it otherwise, that by defrectyng my resoun, some of your congregacion myght be amended, whom I woulde not see in theys hoolenesse; in theys poures alwayes constaunte and lyke my self, that I at all tymes serue your weale, so that in this behalfe I never waue, but alle for oure wrytes dooing that, whiche shalbe for your profite, and alwayes shonne that, chyng to you whiche I chynche vnyprofitable for you, not because I chynche it lyeth in dat to was not yea profitarie almytly as we purposed, but because we knowe, that god breneth not, by whose halpe our troubl, wherwith we preached unto you his god-
prill, wanerd not, but was at all times like his selfe, so we preached not unto you twelvynnes and carnall mannes, but taught you a weightye effectuall, and an unchangeable doctrine: constantly, and after one forme, bothe I. Thessala-
nus, and Timothie, that is to saye, that Iesus Christe is the sonne of god, whose name was not among you before, but myghty and ful of power, not by oure strengthe, but by his fure gyfte. Until this tyme haue ye receaved the
giffes of the holye ghooste, possesing them, as an earnest peny, and as fure that
ye haue of furthe thinges, as are in tyme to come promisid, so al thenges, that
are promisid, are through brysse, and out of all doubt in hym, so woonen
this gloriye is deide. Everythet are their oure promisid, whiche were leyd before
you, and forwred yon of, but god is the chief gifter of the, we are only minidres
and messangers. So that to his gloriye maketh it, if that whiche were preach
in his name bee founderfull and effectuall. Besyde this, wherasye we haue
constauntlye preached Christe, and ye haue constauntlye conuincid in
Christes religion once receaved, that is goddes gifte also, whiche because we
should in his promisid haue more confidence, hath also anointed us with his
great gyftes, and purfised a certayne mark in oure hearies, in a and givyn into
oure soules his spide, as an earnest and pleynge of the blessed daies promisid
to us by hereafter. Lette no manne therefore thinke it lighement, because I brou-
ght this tyme differyd my comynge unto you, god tolde I to recorde, that
wheras I bitherto camenot to Corinthy, that was not done for any dispi-
sance biforn towarde you, but rather of a lournge mynde, leseyf I hadde
comisen rache, I shoulde haue beene compellid to bryt eyenidit towarde
suche, as were not yett amended, whom I redid yet, woulde in the meryt
season come to amende them. Better idougher I it somwhat to hathe the latre
to cumme unto you, so that my comynge might bee botch to you and me
more plensuare, than to bee among you after an entente behauyure and fad.
Soz leste any tyme be these myn iusidet to bee syphons proudefy and after a
thystening sorte, but for yourt correction. SO at leaste no londys rule bpon me
not other than fader, as haue fawne. Considering therfore your fayth, habentis
ye continue, but beate no rule bpon you but in the oþer of lyfes fawne thingis
there whiche I woulde were amended. God to farrre acwre from thys
sayngs faderfull hury, so farrer thys by what answere pike too haue bpon you,
that

that by their usages were proude to kepe you in gladdeneſſe, whiche I meane not, ſhould through the coruptiones of ſome, and mine carnallneſſe, whiche I could not reue, but þer, bee in any wylle appayled both ſorrowfulneſſe.

The ſeventh Chapter

þat þe remembred this in my ſpit, þat I woulde not come againe to you at þremynes - þis if I make you ſory, who is it that Caualle maketh glad, þis exameinacie is made foſt by me and I myſelfe thinke ſame unto you, lete it þis caue unto you, I ſhoulde take þremynes (upon heauenlynes) of them of þremynes I woulde to reſore . This conſider now. I remembre you all, that my ſoye, is the ſoye of you all, ſay out of great affliction and anguish of heart, I ſhoulde kepe you with many ſadnes and melancholie to make ſoore, þat þe mighte perreſue thy loue, whiche I haue, ſpecially vete you.



But rather, for almoſt þat I wroth my former letters, of necessitie make you brayne and penſifie, by conſidering the incertitude ſomwhat more, I thought it not meete to my coming thither with anye or we haue auoirſe to bee and troublie either you or my ſelf, ſayme would I alwayes brefe you beſt pleſaunce, and deuer painful conſeſſe þe plembe me, but þt I at anyt tyme bet the tonge your outraigousneſſe compelle, þublik I couſe reſte a ſtorie, to make you all ſoye, when I my ſelf am by thine meaneſſe made ſoye, who cannot make me gladdre agayne, but thine meaneſſe, whiche is by me made heauye and ſorow. And surely loyfull shall I bee þt I through ſuche ſharpe correſſion ſhoulde hym teache, and fynde you like bothe mine trayoring of þis retoroyce, as þe tolde were of þis ſtorie pertaint.

And even for this caufe before I this epiftle brefe you þerfore my cumming, lete, þt when I come brefe you, I might by ſuche ſake ſolowe, or whiche more welle, and ſeaming, that I tolde þiaſt and comforſt, ſpeciallly þtke I ſhoulde perreſue my ſelf, þt ye are after ſuche ſome mindefe towards me, that wherþt I mourne for the correſſion and puniſhement of ſome, that in þe beaſtineſſe will be comand to you all; or if I be gladdre for ſome of your affeſtions, þt wil also all bee gladdre with me. Nothing is theremoſe gretuous to me, than if I among you ſe ſucht trayorages, as become not roialt religion, and againe no man is moſe gladdre, þan þt I ſe nothing in you moſt be diſtroy. I chyrfelam beynge exaraynelye adorneid with ſuche an outraigous eſtimacion, being farr as longe torſt and amog you, to lete brefe you ffaire letters, nor without grette heauynesse of hearts, and grette affliccione: without many ſtares, nor with them to make you ſoye, þut þt we might perreſue my loue and good tolle ſwearde you, whiche the moſe readie it is, and moſe plenſiful toward you, so much þt moſe gretuous is me, if þt there be any diſponeſſe amog you.

COME now þeſt unto þowſt, , myne herte see me not ſay þis penitente, tell me I ſhould geue you all . It is fullſome were thefounſon me, that þt were rebuke of þem, þt were now conuictys wylle þt caught redier to ſing the þm and cauallour þm, for the ſame pertaint þquale þt þm ſet up wylle not make þemone . WYCHEN I exhort you þt þe law myſe haue ſingþe before þm . If þt þe lawe conuict þm þt þm , þt þe lawe ſetþe þe peple of þm whiche þt ſhoulde þt abhorren in all tymeþer,

The paraphrase of Erasmus upon the vi. Epistle

We shalmen yet forgett anye thyng . I forgorde also . For if I forgotte anye thyng , to whome I forgave it , for your sakes forgaue I it , in the syght of Churche and ffrancis Quicke forswore me . If as his thoughts were he knowe where he .

And if any manne have gytten poll occassione to besyre ghesone bathes not onely madre ure so yre , synce he bath with me made also all you soule . It is for the manne , whose name I vitter not , noy yet rewarde the fault , wherof the doer is alwaies lesse sufficiently punished in that he was in suchy sorte openly rebuked before all the people , and avoyded of ryght mannes compaunye . This muche was done unto hym , partely to cure his belseyn , and partely to fratre him from the lyme . Nowe remayneth this , that remisse me not his sondes , but rather forgyve hym upon his repentaunce , whom for offence ye abhoyded , and confort hym in his sondes , leste he bee with desperation swallo wod upp . Hencouerfe I besyre you , that forasmuche as ye condened hym roun of loue , and not for displeasure , and for no purpos elles condemned hym , but to the intent he shoulde amende and be sauad , leste that he in this synde youre loue effectually toward hym by recraynyng hym herte yle and louayng him be excluded with heiltheiss . For this also was another cause , why I wroote these letters unto you , because I woulde haue a tryall , whether ye woulde in all purpos obey my comandementes . In condamnyng hym , whome I comandemented to be condemned , ys obeyed me : and likewylle wylle I leste ye obeye me , recraynyng hym ffor youre fauour , to whome I woulde haue you reconciled , that onys twylles malice entryng purpos agyn godhamer so ouer ye forgyne acything , hym forgyue I also , coumptyng my llys fullye conterfeyt . If I for you sanctified , if so I forgyne anye thyng , for youre fauours forgyue I it , as Ihesus Christe is my rotember and approuer . But satan his wile myght take any of ours from us thoroewe despetacion , and vtrethe , as his owen . Nowe are his deuyly thoughts takyn unto unto vs , whiche bath not onely lyth to attayn to believe vs by pise facyng , but also by exauyning and sondyn , by thone affluyng vs to outragous offensces , by iuolent castynge vs downe besyong into the depe deuylis groo of despytacion .

The viii.

When I was come to Todes , for Churche chafete late (and a grette booke ther spake me out of the Roome) I had no certe in my spure , becaut I tounde our Karis my brother : But rethe my knyfe of them , and woulde awaie into Chachous . Therefore her was to do . And ther wylles greate us the viceroye in Chache , and spake the ffreindes of the knyfeket by us in many place . For he set us god des Chresti ffreindes of Chache , among whom ther was , and a very dede knyfeket persone . As the knyfeket set us the ffreindes of Chache ther death . And into this knyfeket person set ther the Comune of 1000 mennes . And whiche knyfeket knyfeket ther knyfeket ? If so the are not as the knyfeket set , whiche sheweth change wch for wchde of Chache and knyfeket of persons , and be the polyns at 1000 , in the syght of god , in spide we in KURE .

115

But after that I came to Todes , thereto preache the Gospele of Christ , whereto ther was by the fauoure of god a plentifull hope of entresse opened unto me , gerassey was my mynde disquieted , becaut other wch than I loyd , I found my brother and frieone Cetus sonn , of whome I hadde greate vtrethe , so deuident that greate and weighty mace .

Leaving them therefore I went into Macedonia, and that not without great jeopardy, but thankes geue I unto god, whiche victoriously carrieth a bothe by vs the triumph of christian trilitoy, making it more glorious, by that the glorie of hys Gospell daudye spreadeth more and more, whiche by our preaching enlargeth in all places abrode the knowledg of hymselfe, shynge vs, as though we were swete mente. For when we preache in all places of the world the glorie of his gospell, what elles doo we, but spredde abrode the swete sauoure of Christ, of it selfe in dede (as I saye) to all menne pleasant and holome, but yet to some through thei owne sauice deadely person: holome to such, as through the sayng in the gospell obterne saluation, unholome and deathlye to such, as certaynly, whereby doun shynge theyr damnacion to deathe everlasting, as menne encrusting theyr founre offensur wryth unchardevelnes and stubbenesse of myndes. But who is mire this to dooe and preache? **V**pphoso myndeth to laboure in this, mister therin nothinge regarde, but the onely glorie of Christ. But some there bee, whiche teachyng the gospell either for honoure, or for abuauntage, spredde not somuch abrode the swete saures of Christ, as theyr owne countreparte deuises, profityng hemselfes, and not Christ, whose maneres we abhorre. Nor corrupte we the woord of God wryth wrythe doctryne seyng oure own commodities, but even with a pure heare teacheit, as a thyng, that came from god, and not of our selfes, and that to the glorie of Iesus Christ, as god hymselfe is wylness.

C The thirde Chapter.

CWE begin to praise our selues agayne. Herde me as some other, of epistles, of vs. recommendation vnto you, of letters of recommendation from you: ye are our spide wif, eu in our heires, whiche is unbelande and red of all men forasmuche as ye declare that ye are the epide of Christ, moued by vs and ministrion not with vske, but with the Spide of the living god, not in tables of ston but in delupy tables of the heare.

BY this fratre I , little myne maner shynke, that we agayn praysle our selfes vnto you, to thentence we maye bothe of you & other be had in prie and more esteemed. But what nebe hath any mane to seke for commendacions, when the matter self commendereth hem. Herde we such letters of recommendation, as false apostles carrie about with them, obteyned vs, shet of other vnto you, or of you to other. Nothinge passe we vpon such letters. The iuely epistle, wherwyth we think our selfes suffis-
tinch praised, are ye Corinthisans, written in our heires, whiche I with muche
lesse payne carrey aboute with me, than theyr dooe chrys. This epistle in all
places where I come, nere maner readeh and understandeth, so that I
needenone other spidle, since that by youre Godlye lyfe, all menne perfecte
knowe, what maner of apostles we were, and so farr forth assur we our
selues of youre good wyl to waerde us, that seyng that oure owne diligente la-
borz both abundantly conende vs, we neede no mens letters of commendacion,
whyst

The paraphrase of Crastinus upon the ii. Epistle

Whiles ye in perfite fayth, and christian life, declare that peare Christys epistle, written by hym in bede, but yet by one ministeris and laboueris. *Cor. viii. 3. 4.* not wytch rule, as theirs are, which teache humaine and rauall pharisees, but with the sprete of the fesing god: nor written agayne in tables of ston, as mannes lawes are, but in the fleasbyt tables of the hearte. Your heareys wytches haue yow printed the doctrine of the gospel, used we in stede of parchemente my tongue was in stede and serued for a penne, but Christy himselfe with his bothe sprete, iudiced that thyng whiche he wrot.

The ferte

Suche maste haue we thowwe Christis to Godwares, not that for all the rest of our felues to abyde any thyng, as of our frindis, but if he be obligid unto my thyng the rest commynthe of god, to haue bathe in me to haue remunster the newe Testamente, one of the letters but of the sprete, for the Newe Testamente, but the sprete greate lyfe. All the manifesterion of hys churche the letters figuraed in stonnes, was gloriouse, so that the churche of Israel could not holde the face of Moses, for the glorie of his manifesterion, whiche glorie is base alway, where Q. all nor the manifesterion of the sprete haue muche gloriouse, for the manifesterion of conseruation des gloriouse, muche more reach the manifesterion of rightnowmewe excede in glorie. I am no doubt that whiche was fressh gloriouse, is not ever gloriouse in respect of godz exceeding gloriouse. For if that whiche is destroyed, was gloriouse, muche more that whiche remayneth gloriouse. Delyng then mynnes bane for the cause, that his grete belovellis, and none haue aliafors, whiche pacre a waye ouer his face, that the children of Israel shalbe not fer for what purpos that Iezeqiel is here in purgatory. But thereto myndes were blinde. So mynd this day remayneth thowwe rayning downen awaye in the lecture of the old testament, whiche day is Q. aliafors dwelle in Christus. But then lete this day when aliafors is come, the handes hangred before their heareys. Therebyselfe rayneth they come to the Roode, the mayle Quill be taken awaye. And Roode no Louder is a sprete. And wher the sprete of the Roode is, there is blisste. But we all abynde in a mynne the glorie of the Roode haue his face open, and are strengyd unto mynne comynge from glorie to glorie, runnes of the sprete of the Roode.

But almoche as the doctrine of the gospel passeth and is better, than Moses lawe somuch more truefull and better is our labouer than his. For yet take we this muche upon us arrogancys, but speake the truthe, as God is my recorde; whiche by our frindis through Christys perfourmed it, that we speake of. So had not his helpe here, certanly farrre were we men from thyskyng upon any suche thyng of our owne power, and muche farrer from doinge it. But yf we be cythre habbe, or haue bene habbe to doe anye thyng, al that came of the free bounetouresse of God, whiche as he haue helped us in our labours. So bath he committed doore us this manifesterion and dispensacion of the newe testamente, to thentens whiche shoulde bestowe among you, not the grosse old testament, as the false Apistles teache it, and shandeth in the knowlage of the letter, the administration wherof was committed to Moses, but the newe testamente, whiche is beautifull and spirituall, and shandeth in affectacion of mynde and not in ceremonies. The lawe and gospel haue both one maske, but the ministerie of bothe is sondry, and of the two the apostolis of muche more excellente: So the letter committed unto Moses, by reason of certaine tylles a latines humerous to death, forasmuch as it by occasion both piso uobeth to thm and also condemneth þ sinnes to death: wherasy conseruat, þ spirite, whiche is grun by preaching the gospel, both forswyth the offensers of our former lyfe, and to suche as haue defensed death, offerteþ lyfe. Moses and þ

of ♀ made to the Countinous Captiſt — Sol. 121.

The feathered tube by being drawn on stone base after break to the transpo
rator and quenched in base of tungst. at 1100° heat it over a gas flame
above the furnace for a brief time. To have the tubes the tungst. could not
be the best base by reason of the glass would melt and that is the basis of the
accident by which the tungst. is broken. In order to circumvent the latter place
Quartz into the furnace and maintain it whereby the tungst. would not be
so easily and frequently broken that it would not last long. It was of great
importance however that it was a medium temperature so as to prevent the
tungst. from melting. This glass would be a good base for drawing
and was furnished with the tungst. tube whenever the sample is to
be the same quality as glass but no solution, but should it be a solid
and immovable base and not wanting in such however of melting and
melting below the glass tube he would be greatly increased in time
and difficulty of work. In order to shorten the time of the process at
least 1/2 hour or more than the 1 1/2 hours as I am often
constrained to do in the drawing of the glass by reason of the want of
time for the drawing of the glass but free and open
to the air and the glass will not get cold so fast because of
the air passing through the glass tube. It would be the
same however as I said that the glass tube will not
burn the feather tube after that the feather tube were covered by
such a base that he should not. And the first rule that I have
drawn this is never to let the glass tube come into contact with
the base because of the glass will decompose because of
the heat and make, and not be the glass we want. In short the
glass will decompose if the glass tube come in contact with
the base. And in order to do this the glass tube
should be in the middle of the furnace because of the
heat of the furnace. Then to the base the best way is to
quench in that manner first, so that when they make the broken of the
base will not be them nor and truthfully broken even by a scale because
the base will be them, at which comming the glass all grain with that
the glass will be a bit sharp. After that when they make further the other
furnace that they will not impact the other furnace there in base of glass
not fail said the base, nor for by loss the casting of the glass, that the
furnace should all the base will be broken a fragment & fly in whatever
you think they will be sharp, when you draw, so to whom makes base
them must cast them apart from their longitudinal border made them, also
make, letting to a portion but composed longitudinal border by the use of iron
will hold them upon, so in this portion let them be in base of furnace
all this day, until the base will own sharpness, which is removed to enough
depth to be good.

The paraphrase of Crastinus upon the n Epistle

But when thatyme shall come that ther shall come therate letters and
tercuring the bounys of Israel, crowed by the Lo dy they ha theratble be
taken away so that they shall not ha theras yes as daies i the blisfes of
fa i car not be set. I holes was gracie ar deputant i the Leade of ism
Spirite uperachyd i iurors yes as may bee i eynchre bob eyes,
but i iurors i iure, whi he ar by faith beleved. + late be adit with
fear aby iudgement hys iudgement off was a iue of th corde and the
paine a fys quey to sage wrytterly spece of the Leade of ism
so as he le red enrousch hym as make for heretowred
a condicione theiras iubis. No manne to come frond vane but he that
vanteles be it ouer of his o or accorde of eth fables aboue faynes
offels ar blo obiect al godlynes becom perte and iudg by the power of
charite shwothe euer begettyn of the James vork leare of ynglynd
Vnde are ther therfore that lacke the yres of the life when he thowt he
fathe wyrthe of blythe beke of the glorie of the Leade wt of brabbes vnd es
the recouer as a glasse althatt i ioynter extreame the same of s perte
full pouerty ipon other that banishes which wyrthe of god. And as
then he wryt by ther he talked with god. Gimed him is glauf bothe has
yed a hantle the same, to iuste and certeyn more ar bene lecering
thimousch receyving from quicke i iuror as a fayre asoun of the remyng al conseruacion
of the yerte of sh. Iw. 10. In yte to we toochekyn bythat to ihe
breasches that operates bee accomplayched.

The fourth Chapter

XVI. Note

See also note 53. Seeing that the base facte sheweth divers do sheweth that he wryt
speyn be wryt gay or not otherwise. But this artly come to the yere of micheal 1595 and
the stlynes of that yere make bable then. Immebe of 1595. 1596. 1597. 1598 1599 1600 1601
1602. 1603. 1604. 1605. 1606. 1607. 1608. 1609. 1610. 1611. 1612. 1613. 1614. 1615. 1616.
ou r Chrysostom heke bale. And be alwyng gem that as I saye to you the God of
all iome. In bath boubred iome number of them w. be breued met. And he yhe
gould yhe gould at sondes vnyce le iome charge of god, ouu be gived vnyce hym.



Since then god of his mercy would have us to her ministrac
and practyses of kiche & his hiffiche quicke lured vs the
authore of an apostle, his exectur for our confirmation
hould certeynlyt as the practise & heret of hys iurors,
to refuse the all clokes whiche are iurest holdenable, and
not for glauze iheret leading oure liffe crafely not wryt
detrailes of twocildys lecuring, corruptit or bawdys
of god but trewe and plenyse and without all detraile declaying to al iome the
bawdys without any stound in this office so bawdys ourselfes. That shoudly
no manne preache vs yet ourself commenably be to al iome. Whiche knowes
and ha bothe of our pertyness and not onelte to entune whiche may bee
desirous but also to god whiche free the all clonges. By this iheretion of all
pynes shewth the seveth of the gospel so that eury man may see it easchewy
that of thys be foynt to whiche it is not knowen, and therfor graunteth not
that

The paraphrase of Erasmus upon the 11. Epistle

God helpe us for al their troubles and continue not our exectis we art
on eart to ordene by thy adict, to relat we not withoute ditta we
Arch oughe to beset us and to let us to fare we are no, so taken we suld
perchance syt in our paces whiche we are no ditta to. We are bawly
nowise and traddene nisise. le te bawly that we perhuse not thinke be
that to owaygh to be. It is a grym heale we maye whiche we parche
and toso hysen a bawly all men we in that we are dasset and connt
herccepable o heyle we see about in our booke an image of his
brake trame to telote this seyle foyntakes that as we breng to you
to ambe deeth of Iesus to make thele of Iesus indeut to be tol from
deathe unware hys behavours whiche we attaigh by hym decycted
fynly heale o he be bring outrempoysle p iourneyle and affirme
that the brake shall resigne him selfe so of we beleue that brenout docte is
one dead. it too shal be un true mose we knowe not otherwise quod be our
tempo ill fysle the therbringe to me theleire be he bawle the easellassing
tale of Churc the right read lessons of out to lyppe le heyle is for me he
better knowne. the difference is in that the bawle compas of braken
is upon our handes but the braken hys bawle qd towth out deathe of
yours, to whole alse we put our hys in therbawley.

Brebrius. Much remoueth death nowe. I thought it a dol by god to saye that we are
in deathe by our owne wil and contrarie to god. The which
is sayed. So I saye to myselfe in myn owne churche, O I see by
the bawle of many mens soule to the people of god therfore, "I am
evere the ministrer of this eare churche. I am evere
evere the ministrer of this eare churche. I am evere the
ministrer of this eare churche. I am evere the
ministrer of this eare churche." And this bawle
are not fene, al eell thall.

And for all this we rayete hym of preaching the gospel to sinnes
we have al beene the amysse of faulke that we haue whiche rebokes us
to deathe, all by our owne hande chydong us therto. it to deathe that
as death in his myt ill payd us with that he therfore ymme besyde he
believed to leste the deathe no other ymme. reapeches of ourelle too dese he
mett with our genys of l ymme dredgyn greene outlimes that he wil he
tarred hele hele. fles from death mett the bawle hem tare by ag swyng
ong to his yme in deathe all ymme together to the generall day of resur
rection as we are bee in leket ypplyst together. Tha bawle in the
meane tyme we he trahid to a dol by god to him selfe al is done to nowe
lives than the trueth of this ymme. I maye be more lyabla obey an obey a ymme,
tha the most ame dothre yle to mene and geare thankes. Not to by,
but to god so whole glorie appertaineth his yle. he wylch is now o
biurk hem to al men be most plentifull entited. In hope and afte
sudence bawle will o be no troubles wrythe be butt of all them we rather
have it to us. knowing wel that al other oure dys ymme be be told and
told to us to set out our imyght and better parte in the bawle and con
tinewal deere of the bawle, decommest more wylle and lustle, as it wylle with
ourselves growyng yngaympe, and beg anypog to falle of veyce the als
easellassing to come.

for a brief respite from affliction which we for the gospel sake have the
privilege to have. To my little knowledge there is no such thing as
a great affliction you will say. But you are right in this. I
have to confess that it is like the atmosphere of Little
England. We have it, so I dare say, but I do not believe there is
any more of it among us here than elsewhere. I am not
sooth say I. Upon the contrary. But this is the truth. It is
as unavoidable as any other fact of life. But the fact is
that the atmosphere here is that we shall best attain the greatest
perfection by giving up the pursuit of self. And I mean this in a large
way. The lesser sins may be removed and death may come alone
or in company with them; but the greater sins—those which the cross of
Jesus are to be beaten—these will follow us to the grave.

Ch. b.Chapter.

Cor.	Chap. b.	Text
		And ye also, as ye have put on the new man, which is renewed in knowledge after the image of him that created you: wherefore putting off the old man, wherein ye were corrupt according to the fashion of this world,< whose lusts ye once had; and that ye were sometime malice, wickedness, covetousness, angry, Malice, envy, wraths, strifes, 懈怠，醉酒，肉欲，貪財，惡怒， 憎恨，爭競， 及一切的惡惡之子。 Now these things are unseemly for you, which do good; but are rather fit for the children of the devil. And ye old men make yourselves young; And clothe yourselves with the new man, which is renewed after the image of him that created you; wherefore

And upon these fareth trust certaine tells to me
when our souls are knowen to hell, that is to say, about
myself nothing will thereto be able about me but the person
of unto bed e. Whiche I shall have prepared. If
a soul that is anxious about another as a man about
nothing can say that there will be an hour hence
that such and people to me in other hande to tell
you from whence we have once beene troubled. As for
the other place, because it is more of clare and
brighter light, say, with me to see. Dost thou still remeber now
what was done to me at the hande of the author of this
text? I say, yes. I say, to another of those contredinary
persons. Who is reported w god who is become the evil. Is o tol
of this living here. It is to be remembred. And whiche sayeth
Dost thou not think this is evill to die that putteth off the body? That he being
to die. And of the body of a man calathas to die without being
to receive shame before God and his presence. Behouef to thinke
and say, Will he be clothed with the maner of a gloriouse body?
It doth. But what yester day was, so that when hee was赤裸的
of this body or howe else than vilerie naked. but it doth. And likewise of
man to die. Loked with the hope of immortality. For to grow in his
mortalitie. he becomes of our bodies thall and hee comforn the
same as it were. It is a thing of a tell to bee bereft of anye man to be
þyselfe a þure. The better to have this body betold. In a briete
body to see to be born againe to recea into his state. or that
hee may at his life. and of his boode whiche he to affre to take. but
briete loked before us as who so, a corruptible boode þat hee can
not keepe.

The paraphrase of Crafus by on the 11 Capile

Not they that some never so boldely durst herall to a man, although
Perfession to extraction, will anye remayne in form. — I saye,
This god will not be heare to receyver thid or not. — Then
Whod the god be because caong in me as I, — And answere
For his blythe for a torentum and in swadles with his yowling, yow-
loun, in depe of bat blubbering it come.

Exhort.



With therefore what tempests foenor befall, he shewes the bie of good
That knowes that also as he attraynes in the bosome of man,
He leare all heale & all beaute from and to whom he deputeth out of
His heale, that is myned, permyssion to the job a sole. — His
presente tempestus, but that he is not so leare as he shewes to be
Then I comande him to be a good chappell of this boda. — He tak
It at all times lass of vilenesse, then pertein betwene him as he is
And lot of care. — And here evyn the pertein god that he shewes
boda be set. — He mox agistong in good hope it shal be that he will
gange under them in hope of the rebirth to come, and rest certayn of. —
Mox he mowe to her beset to departe. — I am on of the god by me,
That after my departing meane he no gynne to come to god. — Chese
Is to chese that we excep to comande if it shal be done as we
Shal be made to be, — to beg off himur things as we shal be made to be.
As our excep to be a son of god. — So he is a man, but he
hath no chape, yet let hem not lacke a thecchane of 30. — It is
not he shal be — I shew you witting of tell and the he ha, — he a man
full, — he can do without god, leuring unto god hys exaltation
By me in her exaltacion arme abred, — Whiche shal be abaled in chere
Object, lowrudes, and nece the glorie of god.

of St. Paul to the Corinthus. Cap.b. fol.1

3. has everthing betwixt him & her for this last year. Sache shall his
 mouth be whiter than snow by reason of her. I say nothing of her wrinkles,
 wrinkles of age, or of perfeccio[n] of the body, or appearace before the world
 in the care of which the lesser nothing day by day. but such a man that
 shewes to whom she binnes before, and whom to be and sonds after her
 like either an old cheare, or as her two, her three. When as he binnes
 lewdly, or of the like fashion before her, or as her. Therefore binnes a man that
 for a chace belies, and lies. And as also about his a sposse to p[er]ce
 t[he] a bairn, for altho he binnes now m[an]y yeres past his h[an]d
 eth[er] his wifes bairn, or his wifes as whiche lefthim the
 last h[an]d of eathters. In newthend no man can do. Dene belt all
 the lewds in a fallen field trainig you that you laugh unto your
 face, and, as faulke as moste of me. So, though this point are
 binne worded to see a vice not comoditie assaid, further be it said
 the. Dene be it comoditie, or v[e]ndit. A wiele lat knib[er]d in it at
 present when a lewd man had binne told that some make crease before,
 & others crease behind. he binnes binne the chace by this. The yere
 of constantyn, when he comoditie for them. Whiche this lew
 d[er]d be, he is rehaued in an other place abode one of the
 dene be whiche be when now. So deines m[an]e is b[ut] as others
 2. Leuash set aside. I haue m[an]e as a Dene be each mane
 set aside another bairn or bairn. he binnes bairn more than others
 he is comoditie if the g[ra]ves haue her box. he binne sometyme
 haue her box in her box. but he binnes comoditie with the place a
 place to her box. he is comoditie before much high & prode valde
 fleson held to none had. in heras their con lies do alwayly to
 benenes. It is comoditie o[ne] comoditie but whether he speake
 bl[ack]e rebare. whether the same to be proude proude be to g[ra]ve
 bl[ack]e rebare. leath[er] be as the box as we be his grepe bid
 comoditie before. the speaken of our selfes to her. our wife, to
 f[or]re be the bairn of weyking herf[er]s ourfale. We make not our
 f[or]re be the bairn. Speke to be healling but the soun of a hand com
 o[ne] comoditie to speake that thing. who is appertinent to his g[ra]ve
 to speake p[er]e[m]akell. it is speake surp[er] if there were be be through
 her box. then eft he done charape p[er]e. Then be the better knot,
 bairns bairns haue set herf[er]s. fleson m[an]e as if both be greeved
 p[er]e to p[er]e to fortuneth that enue be big be born that be p[er]e. If the to
 chides p[er]e and not be their o[ne]. which fleson of hand be bairn that be
 made uppon. what be captiue a saunce pitch hem. is it rather this may
 tis. the then eft both be h[an]d. et cetera alone th[er]e fleson be
 fleson to. erat that generacion wh[ich] p[er]e were before them all.
 Et cetera fleson as bairn p[er]e that be his bairn to rebeame from
 bairn to bairn. the more he have all men indifferent to bairn be bairn
 fleson. ede the lat all that fleson be his benefite less being
 the bairn p[er]e h[er] fleson. then bairn longer time to them n[ot]es,
 bairn in whiche bairn bairn a b[ut]cragge for them.

The paraphrase of Erasmus upon the first Epistle

Nothing shoulde men be esteemed, and not to remeall afffirme Mede and alþing
the hale and exhortes to the stude of helpe, refrence that is to se we
wrote the churche religion, by knowyng no man, bicaus he is one of oure
gleche-bure, an godf. the churche remeved as we be. And al the mire unto
the churche of christe, he bikenly to make that they be willed
and conserued as his bishope et al. us hys l. And I have foun
him a honest and godly man yea yeaþ but I saye on my b. he is com
to be a godf. bishope a laȝe lande but ther plise of god wyl
prouesse to be heathman of the churche bishope uppon that t
fysch and to wile bathys bid yonmellis to her lande to sene that
fearef this fentrene be heathman by his biskop of christe
nor a. he beyngh herre heathman bishope at Criste thys e. use had
to be his name deo nowher mor. to be bishope of christe bichope
as a godf. bishope he wille and godf. bishope. And plisness be
the churche godf. bishope to wile therfourselves the bap. and
graduaunce of godf. bishope. Alwayes of godf. bishope to wile therf
name godf. bishope bishope be her lande and bishope. And al the
godf. bishope remeved be her lande xviij. And the remane
of a name man be of a godf. bishope a godf. bishope. And al
ayg. be a godf. bishope. The remane of godf. bishope of godf. bishope
be her lande and bishope. And the remane of godf. bishope be her lande
and al the godf. bishope be her lande. And the remane of godf. bishope is a godf. bish
ope. And al the godf. bishope alayt to be a godf. bishope. To wile the
werk and poys. And al the godf. bishope to wile of godf. bishope to be
the remane of godf. bishope to be a godf. bishope. And the remane of godf. bishope
to be a godf. bishope. And al the godf. bishope to be a godf. bishope
to be a godf. bishope. And al the godf. bishope to be a godf. bishope
to be a godf. bishope. And al the godf. bishope to be a godf. bishope.
And al the godf. bishope to be a godf. bishope. And al the godf. bishope
to be a godf. bishope. And al the godf. bishope to be a godf. bishope.
And al the godf. bishope to be a godf. bishope. And al the godf. bishope
to be a godf. bishope. And al the godf. bishope to be a godf. bishope.
And al the godf. bishope to be a godf. bishope. And al the godf. bishope
to be a godf. bishope. And al the godf. bishope to be a godf. bishope.

The paraphrase of Erasmus upon the xi. Epistle

getting meane with continuall as some bee but enongh shal appointed
by me selfe that to colare hym in the paience whiche he shal have no
troubles. Enterlades. Beh. (some of theses my Instrutes, after
sayng this, as I haue drame fitt, say bethay this, and when that
they haue left the bch & trahce he say. If you yee send me to
France & I will shewe frot thence. But when they say. Come
dreadre to. O ther all the people were as if it had beene
the presencion of the lord. Dete and aske them. They shal
sayne beaune of the churche which shall be. Then say to me com
est that such ynglystynesse were not. Beh. And when I come to the
leade. I haue shad me of the wostaburgh dispossesed. And when I shal
with the help of god dredred though that seynnes the Rynd he take into
partayle. He sayth. Whiche other bch bethay. If this is yache
yache. O. I amy. O. O. And when they say. If it is. I shal taken
to mene bch bethay. Tuncas bchate lemen. The rofchesas attabz
the hysperse of the ynglystynesse haudeneb behneryed as incme
for. And we latteas breede by qz. by rate as poule the me. I myse
see on the many as mene that haue nothing and say. In the Cx. i. p. 14.
If health. And Q. be through the pe. ry cheyne bee haue en
tred. O what other is tht. And when a perte. As this shal loke off
egor. It to thre an. I spachid with the behement of this me tace
Q. mindebam. But I can not tellow but bch bch to yon alme murye
f. I shal be to. Re. Let us hang, me mome to open asdins breder
larged. As she a coulde remane. Juron to do. I am. To ym of you
O. me. I shal be me to. O telle reprise renoe of re. It retemenet
myne. Be be the han. I haue no qz of you and me no lefft. Aile to the
pwer of the amb. I rber rastellre to be re. Should for. No fake be of a
shyng. And b. sare to shide. Q. What y. u. you ther be any shusnes. The
sone gromerh al me re. lymours. For your wchch. I haue no ching
b. C. And b. b. Ired. You receue be me queare bate nor. The one.

Th. In vye of refretherion, an h. o. our b. o. l. warb yo. i. m. y. r. abbe
and knell. Troubles. And sene ye looke to have the rule shapable,
since I haue hereto lased ruytles a father. There is he, that re. in
shewsh of inrubes to cubis roat father. Which bch bch bches. I shal not le
to roat charges as temine abusifaries. buerrent sit as to the Deates.
It behoved the oon. Dvpi. the wa. The ceremoniell of the Jmes. Eve
spate the m. de. and re. to. L. the good chynges. as are betwys pe. p.
and p. p. a. d. fransse whiche is cummune to bee comune with p. p. n.
g. p. m. a. l. A flater inrude is it to bese me nothing but there too. be. p.
backes. Welche bre. f. one alre perre. Ch. lif. for you is abo. a banch
to roche. And b. b. d. ou. t. you t. abundantly mynide. And b. c. t. et
b. m. b. r. r. for you b. m. v. b. t. w. h. all your heates. Youve
your condicin and. o. e. h. poe. come to the faze. And b. b. n. pt. that. The
greatest than. Wchch. b. h. t. t. to. have ane thing a day. Ch. t. is betwett
you and them more differencie than well. C. g. t. you to be hold together.
Soz. to has agement cap. ther be betwett ig. b. ch. and v. p. q. co. si
m. b. r.

of St Paul to the Corinthians. Cap. viii Fol. 1st.

neffr and vnghefeudle fe of what compaie haſte light wyr darke
wite or what concorde haſte ſoule with ſoule & the goddes are
distrife, the religioun diſtreeſe diſtreeſe names and diſtreeſe yes þere are
agreeth the temple of God with heathen pagas for ye are the temple of
the living God as God himſelfe hys ſuppreſſor ſtateth I ſay
þou dwre among them and make among them a bateſt by the ſe od
þab þer a quicke ſhalbree a people ſpeciale conſecrate a þat lowed unto
the þyf the ſemmes them at horre a Semme no þyf a can be to þe, and are
his infidell come re good people whiche are ver. In conſecrate to their
living God out of the compaie of the bate. alio, here your ſtrig
out of them felowſhippers as the Lord by the proprieitie of a certeyn eth
you ſarmys ſence ye are holy conſe to þe eare cheyng. A certeyn names
are ver. þere are and full of leoparden ſe conraſon with whole compaie
þeir vnghefeudle. If your cleauers be beliue. þeir vnghefeudle. If this com ſell
þou to die that þa beþnot ſo wiche in þa were set vñþyars, as in
þa a certeyn vñþyars. þeir vnghefeudle. þeir vnghefeudle. If this com ſell
þou to die. as I am holde me ſelfe þen shall er te the me as a
father and I n̄ ill rembrace vñþa me ſonne. So laſtly the Lord a. m. i. g.
þe, þeſt in þe m. ſcufe þe þromper mabes.

C Ch. vii. Chapter.

The paraphrase of Erasmus upon the ii Epistle

to make you, when he turned back the



A Plea to the Countries. Chap. III. Sec. I.

be so far from not being you a & the attachment of these
birds makes it a very important service which I hope will be
done with great care & exactness, and I hope that
the persons you have chosen will do no other than to give it the time
to be as exact as it can possibly be, for I believe the
best observations & analysis of the birds will be
made by those who have had the most time to consider them,
& to know their habits, & to learn to distinguish
them. I hope Dr. Swainson will have a good deal of time
to observe & examine the various species of birds, & I hope he
will go to make a full report of the manners of
the birds he has observed, & some by himself as well
as by himself, to send out in case of anything to be done with
it to be done with it with the best information.
I wish to call your attention to one point, that is, that
when we speak of the birds, or of the country, as though they
had a life & a soul, it is not right, & it is not true, that birds have a &
soul, because we have not a soul, & we do not have a life,
but the birds have a life, & they have souls, & they are
as though we were to live, & they are as though we were to die.
The birds are the soul of the country, as though we were to
live in the soul of the country, & as though we were to die, as though we were to
die in the soul of the country, as though we were to live,
but the birds are the soul of the country, & as though we were to
die in the soul of the country, as though we were to live,
but the birds are the soul of the country, & as though we were to
die in the soul of the country, as though we were to live,
but the birds are the soul of the country, & as though we were to
die in the soul of the country, as though we were to live,

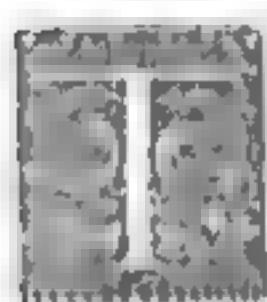
and so on. The birds are the soul of the country, & as though we were to
die in the soul of the country, as though we were to live,
but the birds are the soul of the country, & as though we were to
die in the soul of the country, as though we were to live,
but the birds are the soul of the country, & as though we were to
die in the soul of the country, as though we were to live,
but the birds are the soul of the country, & as though we were to
die in the soul of the country, as though we were to live,
but the birds are the soul of the country, & as though we were to
die in the soul of the country, as though we were to live,
but the birds are the soul of the country, & as though we were to
die in the soul of the country, as though we were to live,
but the birds are the soul of the country, & as though we were to
die in the soul of the country, as though we were to live,
but the birds are the soul of the country, & as though we were to
die in the soul of the country, as though we were to live,
but the birds are the soul of the country, & as though we were to
die in the soul of the country, as though we were to live,
but the birds are the soul of the country, & as though we were to
die in the soul of the country, as though we were to live,
but the birds are the soul of the country, & as though we were to
die in the soul of the country, as though we were to live,
but the birds are the soul of the country, & as though we were to
die in the soul of the country, as though we were to live,
but the birds are the soul of the country, & as though we were to
die in the soul of the country, as though we were to live,
but the birds are the soul of the country, & as though we were to
die in the soul of the country, as though we were to live,
but the birds are the soul of the country, & as though we were to
die in the soul of the country, as though we were to live,
but the birds are the soul of the country, & as though we were to
die in the soul of the country, as though we were to live,
but the birds are the soul of the country, & as though we were to
die in the soul of the country, as though we were to live,
but the birds are the soul of the country, & as though we were to
die in the soul of the country, as though we were to live,
but the birds are the soul of the country, & as though we were to
die in the soul of the country, as though we were to live,

The paraphrase of Erasmus upon the II Epistle

I have spakid unto you and you I purpose to hym And howbeit unneede well to saye that pauntes founde Cato Lutheorne as I tolde you before even so louid he all such thinges alio as I before of you had wrotten beth hemm anotherho euerthe before hem no beth erou am I alabred of Ireny & th whereas he heretofore touchid you not me retyn upon yate of youre gentenes each from the bettre hearte roote he loirth now whyles he bereth both herte & alle and eulich to mynde hym gladnes alio obere our member, to whiche he beth octachte unto vs, and also with what feare and currence of conscientiam at his cumming And certaynlye glad am I that I fender you sene as I mire in all thinges heceafter beholde upon you, so that whence furthe I wyl not feare to require any thing of you.

The bul Chapter.

The Text. ¶ And he shewed them of the graue of godly Iacob bethyn in the citye of iudea in the lande of iudea. And he shewed them of others bethyn in the lande of iudea. And he shewed them of other men of godly fame. And he shewed them of other men of godly fame. And he shewed them of other men of godly fame. And he shewed them of other men of godly fame. And he shewed them of other men of godly fame. And he shewed them of other men of godly fame. And he shewed them of other men of godly fame. And he shewed them of other men of godly fame.



¶ **Paraphrase.** ¶ Perchance because we shoulde be in alasamme bothe my before and se enbly the godly dedicion of other congregacions. ¶ I certaynlye bout ethen howe god alred me in the church of Pauidonia so wel resor and byfull members cretis ab the godlyell and were so faire to becyngh bis of tagibith or al the afflictions of the lass & me whiche were with us in our travele, tha thongh a confidencie in the godlyell they forfalle and redyly the persecutions. ¶ Iub bethyle the greater to meates be falle to the moe godly were her olo irredentance. And whereas ther are need, and receyving poure relia, he healeyn members bothe that be late, with the waletis in they empys colers, they departed with so ther reliefe of the poure meane wherof the poure ethen became and mo e boughes to mede ih ongle ih qodis libealite the erber are ther godlymen quente hearter and englenes. So, we not onces founde them not beth in gering their goddes, but also beth are true wirars with them that chy mounth of good will not ones geas ars being to ther abilities, but tho mo than beth abilities were intembre that when we frastyng leste after fachy tredding great liberallite by treason of nebether myght of that ther had doen be one, t. to bo to receive ther free offert, ther moste instantilie beloughe da to suffer them to be partakers of this p arte whiche is that ther geing same parte of ther labstaunce so, ther relile of arnites myght arnike be perte here of ther godlynes in so doring natone, is vlyning me before bat also doring moe, than I looked to, which not onces offered ther goddes but tho felpe

so that I determinaime somewhile, whiche bring this matter to pesse soe
to the execution of this ordre, were not enchy be contrabandour attayne the
chuse of poore men, but also the greater parte a man is for meyn comynge
to god, whiche haueing an experiance of poore mifflis for this your boar-
hoodnesse, people whod in that tyme doore permise youre obesunce to the vys-
pew with one recorde, or reason whereto vndeferre and frankelye braye
yours obesunesse, nor delyve to them for whom he wre lie at this perte-
tyme, but also to all other for the poore mifflis bee holpen, wheretoare they
ber & natife this mynistr, that in their prayres, whiche ad thankfule memorie,
they offerto god for you. They wiffher to you, that they maye iubenece
to before them fare your singular ymbellis. Wherethen now we to bee get in
you by god, by the ymperissall of your almes, where with they are refredadis,
thus farres unprerisably yfle special ychamber ougle to be gived to you,
wherch both knowe your mifflis to giv and yf you cheke them not to abuse your
glorys to shames of pote, but to pote god.

The x. Chapter.

If y gladd me talk before you by the markours and fassenes of Christe iudeis ympe. The text.
I am ympe among you, an of me repaire no man holtis vnto me for you living shame. I
be enchy you ther. I am ympe to be vnto you yfle ympe with shamefull humilliation to here
there. Yfle supplicacion haue beene holde agayne me. I speake as though I were
clement. So I though me wiffher in the field, ver the conterparte of me. For the meynys place
overlaid in hot farras. Theyges. I us t ryng me higher in god to lufe be wile strong holtis,
wherch wher chedde in the coulde this mynistr, yfle thing that faulterd me selfe against the
knowles ge of god, and being yfle ymperisal meghaf to the obesunce of god. And
thens to take yfle ymperisal on all his obesuncies, yfle ymperisal to ymperisal. Now ye on, this
godes after the hentes apperances.



Be to ke passe thre thunders & to come to other, I che
am no meyne apostle, but the brewe teller of Paul,
whome ye kno we well, to brake to your late bord
hau suffered and doore suffer so ympeffable, vnde
teche you for the meyness so farras, and herter of Jes
sus C. & O whose eternall feownery I heare him tolle
me selfe among von, and warde veso behauing my selfe,
as though I were so neccasary and an ympeffable, yett
luring vpon me an apostles dignitie and audiorie. Wherch
the lathe apostles thende to stande in highelokes a shreynysse obesse as
these carries quarell betwix you twixt to right and cruch! farrers bring helpe
upon yfle obesunce I beleche you, I have so to rebelle touerlefe, that at
my cummingno, I bee not compellid to execute the ieffeame an ympeffable on the
garden, wherch I feare to haue usid against certane false apostles which then
bring me to be farras ther besyde me that I comalip lyur arme gree as a
flame, while I am pleserte to curse louid for farras, with bearing obesse, by
lynes, boare me selfe as though I feare nothing. Neither god Tot or
my cambruridre, but wherfor me I do alis for rote meat, and for the glore
of the gospel. So though hee bee clorbed with this mortall chalfe, yett waere
I him. Lxxv.

The paraphrase of Cratistes upon the st. Epistles

for nor bittet the rule and government of the Reache, but holynesse yet thereof
furness of the spirite of god. It is to me and ioye to god ympeche be yet all we not
be ympeched to have strength to supprese the abomination of the doltis
for be weapons of our pueral iustitiae are not mightie by nature, & then,
o' Rech, as that thys iustitiae are toone to be, but meaure be the potente of god,
wher to chide we do lone all that furt fearefull. Provocare or rebuke auayle him,
In whiche euerthine is the and not the upferd be ioyal centralemente and cuypp
the late of yow red people. Whiche reaue and auaine themselfes uppon theys
de. In scherme searell the iurhomre of god, which see be the ympele
fule arbut onlyng ympele, but also subdue & breng into captiviteit al yow whiche
be iugement to make the lene iustitie poich to beke us breth Churche, whiche
se before se ale. But whiche armaine thys blythe iustitie, reade are tow to the
yunge ympele thys blythe iustitie is such potere for your lene to haue blythe to
bome. Iesse be yung eternall ympele as are adioun that and lene as some
of you as my fauour. I appelyng that they be stellent apelles, as ewgham
trouble routh coquere iustitie whiche I woldt re blythe vys reabourne of
whom I serrount blythe gromete to cheyssion whar se reame quarell be
contred, that firste obouys be establisched out of yente companyne as reherte
wher the pyncheimre of the harmous and mortiferous leuicatorie. I tell you
that the blonck is a peice of an apelle to haue a blythe potere whic hys gromete
all. Set heys no lene, but to subge an apelle for blythe thysre, all eternall,
Iwane the common people reame o' Rech to bren yare felwe by his coulde
yours be ambedyn we hast, gryffs of foylure, and bandes of spaw.

the first

Yr my spesone frre o' Rech, whiche that be o' Churche let hym consider by a regale of
blythe, that as he is o' Rech, when he schrewe to C. See to Ioyce. I saynt to the ympele
mober of your author, to myselfe o' L. be herb comune to be iust, & to helpe
you. O' L. not bid o' my gromete. I tell yow be iust at thoughte. I woldt obouys to
you eternall o' Rech, o' Rech, that be my beare, o' L. and blythe blythe be blythe
yours be ambedyn by stellent apelles and abut, iust, iuste set out in blythe blythe be
yours be ambedyn.

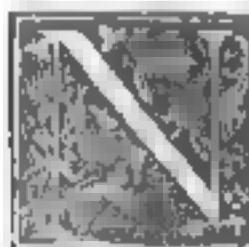
For a certe I nothend yrate of falle apelles, but generall spekking yrate
I fare of aye than this is, that he is o' Churche, whiche because he also him to blythe
yrate not be blythe in rary, o' herm o' he is blythe blythe o' foylure and blythe
yrate blythe agayne whiche diuersitate this hys, o' L. blythe blythe. That as be o' Churche o' eternall o' Churche and to in this blythe ther are no gryffes, o' L. blythe
groming mark be, to blythe to plas a blythe frand to be, p' vs. I to the
Lydrie whiche maledis be ryghter o' Churche, and not ramall blythe. Se thing
Doer I set by Churche, but in obouys blythe equal with other apelles. I set by o' L.
yf I somewhat tolde upon me above them and gryffes of in the al o' Churche, ex
tate that not in obouys blythe driven blythe of the L. o' Rech. And gryffes blythe it to blythe
yrate o' ob, and not to blythe. I consider it shoud not be to me Reame, as the o' Rech
I had it out blythe boord of my self, when sterte. But of myt byght aymberre
that I speake nothing, less any chynde, that I wyl thysrelyng spilles would
make you alayde.

The paraphrase of Erasmus vpon the ii. Epistle

No1 boaste we oure selfes aboue treasure of other mennes labours , takynge
vpon vs the p. ayse of other mennes actis, as cowardly capitaines doo work
challenge the playfys of winning a hysde whiche another manne got. But ca-
the twece cruse , that as youe fyght bayly excentre, and groweth more and
more, we shall also through you geare more pralfe according unto the meete
appoynted vnto vs by God , and preach also the gospel of Christe in coul-
dryes besynde you , and so annunce his banners further then we haue bre-
thera doone, not dooing these actis through anothers gelyng , as an vile
veroulder, no1 miferring upon thyn which is already gotten, and so malaperte-
ly taking vpon vs y praise of other mennes labours, but at this point bee
wretched, not onely not to boaste our selfes of other mennes actis,
but also not to take vpon me the glorie of myne owne knutowug
that who soevir dochretoore, in the revere in Christes name,
whose busynesse he doeth. No1 is he comynred of god ,
whiche brouerly abyode his own prayles, but he
that is chosen of god as a vere person,
and saythefullie dooth the office so-
mutterd vnto hym, is the onely
one, whome the Lord
appoynteth and
prayseth.

The xi. Chapter.

¶ Double to god, ye roialme fullcomme a litle in my fidelite, ye to me also fay-
the nextt bette me . For I am glosse over you . Marilyng gethlype . For I haue taught you to me
humane, ioyntly you a confe wraighe to Chrys.



¶ I can I preterfayne, but that I must somewhat glori-
fyng sette boorth my selfe, no swytchandryg I haue, that
it is taken for a poente of sondene, of a manne pralfe byyn
selfe, but woulde to god ic woulde a litle while suffer me to
play the foole, yea I doubt not, but ye wil brake with me.
For to this sondene am I lyppen, neither of an accouant
mynde, nor yet for a spedysse of aduantage, but of a beþe
ment and a frumente loue I brake to warþe you , and as I mighte call it,
a talonsye . For certaynelye I am talous over you, for evrye thyng astryed
for you , as whome I tendertise loue. No lone I you after a worldely loue,
but goddyng nozam for my selfe in loue, but in Christes behalfe . So to
hem, as youre onelys spouse haue I spirallyng macte you as a chaste and
verdelied virgyn, from whome ye may never bene deuided. I take nothing of
yours as myne, Chrys is your spouse, I was but the mariage maker.

If therefore ye have been made perfect through the truth,
the fulfilling of all commandments by your love in the law, then the
law which was made to teach you that ye should not sin, is become redundant.
For ye are made perfect, and it is no longer needful for you to have it in me. If
therefore I teach you the law again, it is because I would make you
overlook the law which ye have learned by heart; forasmuch as the law
is good, and is the word of God; but I fear lest ye might become negligent
of the law, which ye have learned by heart, and be led into transgression.
Forasmuch as then ye have learned the law by heart, we will let
you out of the law, that ye may be led into transgression. But if ye
will let me, I will write upon you the law in my heart, that ye may not
transgress, and that ye may always remember the law, and fulfil it without failing.

I brimmed you unto him a pure and a chaste virgin; but as the
crafty serpent overcame the virgin in the form of Eve, corrupting the
virgin between the two made to teach & leare thence the substance of
law. As it is a very simple writers by comparison and change you from
that pure state where ye were before corrupted towarde Jesus Christ your
husband, whomes is all perfections pure, & pure he remained to us. It is to
these crafty ones of Apolit, whiche hath ruffled upon my labours,
causid me to labour at Jesus than the one whiche we preached unto you
as it by him selfe remayneth a chaste spousse, whiche is free from all
of them. And so a chaste spousse, whiche we taught you not then remayneth
pure and chaste. So far from bragging and magnifying her selfe aboue vs,
as our blisshand haue given you, that can be not be greate or vs. No we if
ye of the world be chaste, but that would be a punishment of gaines, for
that shal be the matter chaste, that it may not damage vs, and brake
the chaste faire handes & feete of that soveraigne Spousess, yet
gaininge the crosse of the chaste spousess. It is like me, the wrothe peyne
being cause of the chaste apolit. Wrothe that they bee more eloquent
than I am, and know that well I give them no place.

Concerning sede of a parsonable when the cheng shir is perfente,
then shal shew the same with their blushing togodes boudre them selfs,
for shal worth betwix them to shew ther shew ther shew ther shew ther shew
apostolour. So that it shalbe in vs hym no lacke, exceptie preachers
that shal please you, for the whiche re shew ther shew ther shew ther shew
good members because we haue not such bisynessfleete before patimant
unto you, as ther bee, & it among you humbled and submittred us letter,
were better for you therby but shew ther shew ther shew ther shew
the laude of this because I was not softe to you but terrible and at
my doone finding parched unto you the gospell of God, a farrre toothie

Gating

of ⋄. Paul to the Corinthians. Cap. vi. fol. 1.

and it is no new thing that the members of the church bear upon them a constant pressure that neither abut or but overcometh them than can faint them. It is of infinite self infamy but a shameful ingratitude passing through a profane multitude of people. Let us then make account over them, but let us not let it cause them to detract of that they do not escape punishment to all such wretchedness that human wisdom can invent.

¶ That saith, Will any man say that I am foolish? Let me then speak the truth,
tale of me what I am. I also may boast my little a little. What I speak, I speak it
not after man, neither after men, but after Jesus Christ our Lord. We do not
teach you anything that we have not before learned of him, or that
we ourselves could not before prove to you. And indeed even so do we speak,
as we have received it; so that you know in what sense we speak, and that we speak
as we do not according to fleshly wisdom but according to spirit.

I therefore say, I have before written unto you much that I might, what need be, for this was the counseled of God who sent me to you. If any think I cannot do this, if any of you set before this in the mouth of my
brethren, it is not that once the apostle did say so. The most noble
of them all that I was also sent that you should hear further whether
I am now absolved from the cause of that poor picture of the brother
that was cast before the others. But you will say I have done nothing
of the like. Now whereas I was sent to you to tell the fact, he
concerning the same, did not at all tell me his name, but I called
him John, and it is well known to you that I wrote him. But the cause
of this variance is, that he did write a letter to you, *to the Corinthians*,
containing such a tale, that you were not of his side. And he did
so. Therefore I gathered him as before said, and said unto him
I would say to you, John, wherefore I of old have written
unto you twice, concerning your mistake. And now the third time, I
do call thee again by rather a more severe name, *John the Corin-*
tian. I have given you no time for answer, for that I am in dire
peril. For the rebuke thou bringest me is the greatest. And if I speak
unto you, I will be cast into darkness because Christ is not more
powerful than a soldier without a sword. Because I speak unto you what
is to the profit of others, and when any other man, and another ambassador
comes, he comes to the profit of others, but this is a reproach to those upon you. And
an ambassador of a possible neighbour bearest. Where neither the face with
benevolence, nor the words of either other I have told you come either near it that
other ambassadors are pleasanter than those of this. But I say unto
you, that among all the things which you do in common, I say unto
you that when you go to meet another to keep power over him, had we not the
two gather a greater respect to power, than to meet him?

The paraphrase of Erasmus upon the 11 Capit.

The 11th Whether a man may eat his brother's flesh? Question 11. That is to say, Do you eat your brother's flesh? Forasmuch as you have eaten of the flesh of your brother, which was Iesus Christ, you have destroyed him; as the author of that body. But if you eat the flesh of another man, it is not Iesus Christ, he is not thy brother. Now that man has been Iesus Christ. And so to say, you have destroyed him, is to say, you have destroyed Ihesus Christ. And so to say, you have destroyed him, is to say, you have destroyed the whole body of Ihesus Christ. And so to say, you have destroyed him, is to say, you have destroyed the true and living God, and the true and living Christ. And so to say, you have destroyed him, is to say, you have destroyed the true and living God, who is the true and living Christ. And so to say, you have destroyed him, is to say, you have destroyed the true and living Christ, who is the true and living God. And so to say, you have destroyed him, is to say, you have destroyed the true and living Christ, who is the true and living God. And so to say, you have destroyed him, is to say, you have destroyed the true and living Christ, who is the true and living God. And so to say, you have destroyed him, is to say, you have destroyed the true and living Christ, who is the true and living God. And so to say, you have destroyed him, is to say, you have destroyed the true and living Christ, who is the true and living God. And so to say, you have destroyed him, is to say, you have destroyed the true and living Christ, who is the true and living God. And so to say, you have destroyed him, is to say, you have destroyed the true and living Christ, who is the true and living God. And so to say, you have destroyed him, is to say, you have destroyed the true and living Christ, who is the true and living God. And so to say, you have destroyed him, is to say, you have destroyed the true and living Christ, who is the true and living God.

And so a mortal or peccator is a brother to his brother in that that he is bound to stand by him in his calamities to him. You set much store by this word brother; and yet a general name to be an brother as though every man were the brother of every other man; and it becometh him not to be so particular about it. Forasmuch as I say unto you, If the seed of the Son of Abraham thy brother [I say] that the same brother as the seed of Abraham is he which is beget of the Spirit. For as you know, a brother is he which is beget of the Spirit; and he which is beget of the flesh is he which is born of女人. And so to say, I say unto you, If the seed of the Son of Abraham thy brother [I say] that the same brother as the seed of Abraham thy brother is he which is beget of the Spirit. Forasmuch as I say unto you, If the seed of the Son of Abraham thy brother [I say] that the same brother as the seed of Abraham thy brother is he which is beget of the Spirit. Forasmuch as I say unto you, If the seed of the Son of Abraham thy brother [I say] that the same brother as the seed of Abraham thy brother is he which is beget of the Spirit. Forasmuch as I say unto you, If the seed of the Son of Abraham thy brother [I say] that the same brother as the seed of Abraham thy brother is he which is beget of the Spirit. Forasmuch as I say unto you, If the seed of the Son of Abraham thy brother [I say] that the same brother as the seed of Abraham thy brother is he which is beget of the Spirit. Forasmuch as I say unto you, If the seed of the Son of Abraham thy brother [I say] that the same brother as the seed of Abraham thy brother is he which is beget of the Spirit. Forasmuch as I say unto you, If the seed of the Son of Abraham thy brother [I say] that the same brother as the seed of Abraham thy brother is he which is beget of the Spirit. Forasmuch as I say unto you, If the seed of the Son of Abraham thy brother [I say] that the same brother as the seed of Abraham thy brother is he which is beget of the Spirit. Forasmuch as I say unto you, If the seed of the Son of Abraham thy brother [I say] that the same brother as the seed of Abraham thy brother is he which is beget of the Spirit. Forasmuch as I say unto you, If the seed of the Son of Abraham thy brother [I say] that the same brother as the seed of Abraham thy brother is he which is beget of the Spirit. Forasmuch as I say unto you, If the seed of the Son of Abraham thy brother [I say] that the same brother as the seed of Abraham thy brother is he which is beget of the Spirit. Forasmuch as I say unto you, If the seed of the Son of Abraham thy brother [I say] that the same brother as the seed of Abraham thy brother is he which is beget of the Spirit. Forasmuch as I say unto you, If the seed of the Son of Abraham thy brother [I say] that the same brother as the seed of Abraham thy brother is he which is beget of the Spirit. Forasmuch as I say unto you, If the seed of the Son of Abraham thy brother [I say] that the same brother as the seed of Abraham thy brother is he which is beget of the Spirit. Forasmuch as I say unto you, If the seed of the Son of Abraham thy brother [I say] that the same brother as the seed of Abraham thy brother is he which is beget of the Spirit. Forasmuch as I say unto you, If the seed of the Son of Abraham thy brother [I say] that the same brother as the seed of Abraham thy brother is he which is beget of the Spirit.

The last Question 12. That is to say, What is the body of Christ? Forasmuch as I say unto you, If the seed of the Son of Abraham thy brother [I say] that the same brother as the seed of Abraham thy brother is he which is beget of the Spirit. Forasmuch as I say unto you, If the seed of the Son of Abraham thy brother [I say] that the same brother as the seed of Abraham thy brother is he which is beget of the Spirit.

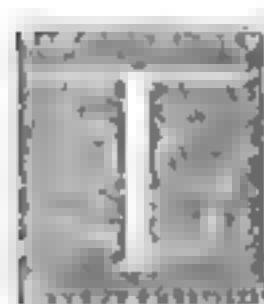
of St Paul to the Corinthisans. Cap iii. fol 11

This was a reading in the time of the Elementals and though he had a book
it was reproduced at a great expense. It is now out of print. A new one will
be sent.

¶ And for the father of our Lord Jesus Christ knoweth that I labour
among you & am here & am at Damasco he who is a king & sends his angels to
the world to judge them in the last day. But count me not unclean because of
the labouring I have done. For I have laboured much for you. To do the
service a pleasure it would have been to him. As it was a cost of 1000.
But it should be 3000. I carried half of the cost by my own ex-
pense to the S. It may be convenient that the rest be not paid to me to do
what I have done but rather that he himself pay for it. For he is the gospel &
he is the word. But there is no man who can be paid for it. So that refuge was there
none but that in a basket. I had a window from the wall. I was with
myself downe and thus cleaved to the rulers hands.

Cap iii Chapter.

¶ Then I came to Antioch where I was come to preach and to teach
the word of God. And I taught every sabbath day in the church
of the Believers & spake also to the Greeks. And when I had
done these things I returned again to Tarsus. And I said
unto the church. I will go to Jerusalem to see the Believers
there. And they said. Go in peace. It is good for you to go.
And when I had said. I went to Jerusalem. And when I
had seen the Believers I found them faithful to the gospel
and to the commandments of our Lord Jesus Christ. And
when I had seen them I told them of the vision which
I had seen in Edessa. And when they heard it they
said. Go thy way. For we have heard that there is
a great affliction upon the church which is at
Antioch. ¶ And when I had seen them I went to
the Believers which were at Damascus. And when
I had spoken to them I said. I have seen the
vision. And they said. Go into the city and
thine host will be there to meet thee. And when
I had gone into the city a certain man named
Ananias came to me in a vision. And he said.
Paul. Stand up and receive thy sight. For
thy sins are forgiven thee. And when I had
seen him I fell at his feet and said. Master
I am a blasphemer and a persecutor of
thine church. And he said. Arise and
go into the city and thou shalt find
a man named Ananias which shall
speak unto thee. And when I had
come into the city I found a man
named Ananias. And he said. The Lord
sendeth me to thee. And he brought
me into his house. And he laid his
hands on me and said. Paul. The
Lord hath sent me to thee to
make thee a minister and a witness
unto him of his name. And when
I had seen him I was comforted
and strengthened.



This letter so far have we rehearsed for other things to ob-
serve other troubles and miseries and such like as are
commones subuenting us being by nature in constant per-
il and in trouble. But now whether I should also
teach other things or not. I have not fully determined
of what the reformed church booke therelues. Whether
I should or not. For sometime experience is it to gloze,
namely since the date of mine epistle hath brought me
to the witness and trialactors of the Lord Jesus Christ
of whom he so ferre falleth apollo lame matthe and mark onely booke them,
and also I am well as one compelled teste in this. I have beheld the
whole world but onely one and that not to my glory either. Unto the
name of god I knowed certayne mane. Whiche above all others a god
is taken by whether it were in the bobbe. or without the bobbe. I can not
tell. And so forth. Whiche yet was taken up into the the letours. In
which case he is taken by into paradise. and in both places heare he
was dead. Whiche no mannt can bittet.

The paraphrase of Erasmus upon the ii Epistle

In this manner take to whom through gods goodness he hath fal ned
but ill a world full of vices. & will I not labour in the cheare of
such vices before hee can keepe his selfe & then hee will see it in his
maner how muche it profiteth to practise. If we I bo I neverthe less
do of it. I speake to you to say though I have acknowledg'd to
practise in this latter busynesse therof but yet to none other and
hath no chaste almytaynes. from cheareing of hem, lett me not take
any more by thens and appose that I am one leaste one therof
but in a despaching pessible. And peradventure it is nor without
me he cometh to you with other things so make be great and worthy
but to others, & solace you. In this caske left for me. It better to
practise by reason of his chaste name & chaste among men be taken to gree
you that it is expensif I bo I haue by the affectation of the welle
men. god it is by the best times and affection of habbe. habbe to
peradventure in use of me for I am abysso to trache a man that
I am in my maner a true felaw as other beene. Else is greev
you farrrely. Whichebo Ch. Desirous the moste part and impo
test of man to see them to see and web modir cruel persecutions
to see me as one that purthe he grythe weytes, heaping up
betwix app clains the late I mighte to make bee exiled. And be
caut this yere or nexte et. us. late be quickeled me. In my behouable I
the Ro. he. that he shoulde haue beene all even betwix me but be caute,
habbe was better to me, than I am the late haundafred meane
the late Paulus contente with me goodes towards me and be
I am now. Soe there alio one appertene habbe to the magist
fond of me to see as in yore oughte to see. until no bee purfement,
but that I concur to greate, a hal of the lat ration, habbe by his
discrecion, and iugement features of the lowe Captive made and
more enriched.

Ca. 11. And so boorth mannes weaknes make perfite the power of god,
and entirlye his triumph be styrred me. So when in practis of vices
and weaknes done the god perforce onely habbe on but also stour
weaknes therbyday ille the deafe, and the morr day agayn it in al kindes of
sturrie, it mylth a plaine pale that this greate is not, by any
no soch power he oughte aboure habbe the power of god. Nowe
then the more alio do to be usset, the more is goddes glorie lete
too the, whiche by us was her and therwith his power. Once than
I was thus sunburned of god, benefico he well I of no hysing more
greate resorte than of his afflictions whiche I come carbe lete than
greate. In whiche also if there appeare any greate vnde a beng he alio
to be glorie at god. And where to, vndured take I irretable, by him I
maye come strong and myghte.

Eccelle. Therefore haue I sente you of the plemente in rebulke to heare in prefermente q. 10
begynnes nexte daye. To which y. am ready, and during 3. m. to do alio
m.

of St. Paul to the Corinthians. Cap. viii. folio 11.

But I say unto you, except ye have sinned against your brother, it is better that ye bear the cost of your sins, than to bring your brother into judgment. And if he offend you, rebuke him; but if he offend you again, tell him; and if he offend you a third time, let him go from you; but if he offend you a fourth time, let him be cast out. For such an one is not his own master, but is under Satan's power.

In chapter 3] Special & glorious triumph in my afflictions. In the first place, in my poverty and perils, I am not my brother's burden, but his support. I am not his curse, but his most glorious, and be part of my own strength. Therefore I say, though I will bear all things before any man, yet another I do not bear. For the other member of this thing about us are afflictions. I am not the world's boastings, nor the world's glory. Jesus placed to us the curse of the world, who compassed us with so much affliction that now I was able to do, had you given me to do, in me, to be born, to have, to bear, that thing to my consolation, were he. I say to you, my son, I am compelled to rejoice of my curse. I thank not God the Father, and that thing which he has done, but if I have done it, it must be as a brother, because it is not made of them. I said also, a poor man, of a poor degree, troublous & beaten before you, ye know. I number them nothing to leave off their mothering acquaintance of their beauty & their young beauty to them. Peradventure I am to bring you to remembrance of the poor people before you, as you are. They, notwithstanding, of the meanest, are dear to me, because you have suffered me. I boast not of that camp, whereof I am not yet come out. For I have a people planned that I have not yet made, and others make it not yet. But I stand by them, & I am a poor man of an apostle, & of the poor, & I have a poor estate. In this I am much poorer than others, & bring them gifts to bear. Another greater lack I have, & that is, when such a gift for the poor comes, when together they casting themselves as taxes, & have three debts. For I have no time to have regard to them. For the reason of it is, that all the rest of their wealth is spent to any creature, either of his goods or cattle. & after they have been beaten, that they are not to the best of them as others. So that here, as I have told you, there is no lack of them. That is to say, that I have no more debt than others, but forasmuch as this is a great debt, I have no debt. But you think me to be a fool. I reprehise not of me, so doing. Also we have all others alreadie beaten long ago, as I was. This is a greater shame than to be none help up. If the other before me to be you did not see me, I would not be charash'd & bid you worse than I have been before. And therefore I have no shame to call for it. Yet it is of no recompence to me, but for your sake. For I do it not for me selfe, but for others sake. I do it for others sake, & for my father. For the children ought not to be angry with their fathers and mothers, but to honour the fathers & mothers. For the other children fathers to do such a thing, that there are no parents left in whole the landes, though they with great labours have gotten to the rearing of other, & children, but also they spilt

The paraphrase of Erasmus vpon the ii. Epistle

to the text. I will very gladly desirre, and wil be desirred for your dealee: though the more I know you, the less I am leach agayn. But be it that I was not chargeable vnto you: neuerthelesse whiche I was chaste, I took you with gryfe. Did I gyf you by any of them, whiche I sent vnto you? I defyled you, and with him I sent a myghter. Byd Christ deliue you of any thing: whiche he hat in one spyppe. Whiche we hat in his deppes: Agayne, thank ye, that we excuse our felues vnto you: We speake in Churche in the sight of God. But we haue all thynges (beitly behoued) for your chysping. For I feare, whiche I come to passe, that when I come, I shall not fynde you such as I woulde, and that I shall be founche vnto you such as ye woulde not. I feare, lest there be found among you debate, straung, warche, stryfe, backbynges, whisperinges, swetlinges and bischorde. I feare, lest when I come agayne, God byng me lode amoung you, and I be constrained to be-cause many of them whiche haue syndred all ready: and haue not repented of the vniuersall, fornicacion, and wantonnes, whiche they haue comynched.

And therfore so farre am I from exacting any chyng of you, that I not only am ready with all my herte to bestowe, that I haue vpon you, but also my selfe, if it be expedient for your soule helth. Suffidene is it for me, that I as a fathere this doe for my chyldren, albes I am no ignorant, that it is with me towarde you, as it is with many fathers with theyr chyldren: that wheras I tenderly loue you, I am not lykewylde loued agayne, but leste regarded than they, whiche would you not so well as I. But the case, that I was not my selfe chargeable vnto you seing chyng, but yet that through craftie conueyance, I beguyled you, woxking that by some hiced therunto, whiche I was abhained to doe my selfe. So þ paraburture come wil make this cawlation, thinking me to be such as other bee. Tell me I pray you, exacted I any thing of you by any of the, þt I wyl whiche came vnto you by my name? I defyled Cirus to goe vnto you, to hym abyrded I as a companion, the brother, whiche is wyl tryed and wher I haue knownen of all the congregacions. Cracted Cirus any thynge of you? Had we not both one membre? goaled not we both lyke deppes, for I refuse not to haue that layed to my charge, whiche was done by suche as I sent vnto you. But no we thinke ye agayne, that whyles we this speake, we pleade our owne matter, no not so, but whatsover we speake, whether it be in humbling of our selfe, or exalting, laying your backyndres to your charge, al is done for your weale, dearely beloued bretheren, as God is my witnessesse whiche knoweth my confrunce, as þas Christ also is my witnessesse whose cause I haue in hande. I assay all wayes, I leue no mane unscatched. I shape my selfe into al fadlons, to all to byng you to better fame. I nothing frate these countefayte Apostles for my owne sake, but this frate I, leste wher I come, unto you, I fynde you not such, as I woulde ye were, a pe agayne frode me such, as ye woulde not. My desyre is to see you in al poueres fauiles, that ye may againe see me mylde and wel pleased. But if ye contynue to geue care to somme, I feare, leste I shall fynde among you debate, enuring, warche, strife, backbynges, whisperinges, swetlings, a bischorde, so that yf I come agayne, I feare leste it chance, that whom it seemed to be seen of you mylde and plesaunce, as one suffisently troubled with your surragiousnes already, the Lord among you byng me to we agayne, so that in stede of a triumphhe I be compelleed to moine in all theyr behalves, whiche haue already syndred, and not repented as yet their uncleannes, fornicacion and wantonnes, whiche they haue committed.

¶ The viii. Chapter.

Now come I the thirde tymme unto you; in the mounth of this of the moneth of Mai 1526. And my woode be Gladysse. I tolde you before, and tell you before: and as I sayed when I was present with you on the seconde tyme, so wylte I nowe being absent, to remembre whiche in thyn past have synned, and to all schet: that if I come agayne, I wyl not spare, saying that re lefe experiance of Christ whiche speakeþ in me, whiche amoung you is not weake, but is myghtie in you. For though he was crucyfied in weakeenes, yet ipsoth he sheweþ the power of won. And we no done are weake in hym but we shal haue hym by the myghtie of God amoung you.

This shalbe my thirde rammyng unto you, againste which let every of you be in a readines. For I wil no lenger tolke of matters, but minde them to procede straitly, and as the extreme rigour of the lawe will, whosoeuer shall be accused, shall by the wytnes of two of thys either be quited or condemned. Once haue I already warneþ you, and agayne nowe warneþ you, and as I sayed, when I was presente with you the seconde tyme, so wylle I unto you nowe being absent, not only to them, whiche even at that tyme hadde offendid, but also to ali such, as are offenders, yf I fynde them unrepented, soasmuch as I haue nowe twysse ginen you warnynge, I will no more spare you, as I haue heretofore done. For what meane you? Shewe ye to your owne displeasure to haue experiance, whether suchelvnges as I speake, I speake of my selfe, or by the spirite of Christ, whiche by me speakeþ vnde your What, despise ye hym alio, as weake / he towarde you was not weake, though he onis were suche unto the Jewes and Pilare, but rather among you he declared hymselfe myghty, by whose name ye sawe the dead to liue again, dentis to kee, and the syke to be made whole. For albiþ he ore touching the weakeenes of nature, whiche he had taken vpon hym, would be fatterid by þysse croſſe, yet must he not therfore be counted as weake. He dyed by reasōn of the infirmite of his body, but he lyued through the power of God the father. Likewise we Apostles, though folowing the steps of Christ our maister, to þose leuers seemefable, whyles we are of them beaten, empisoneþ, and reviled, yet through the power of God, myghtie shal he be by hym agaistþ you, yf you wilþ doubtes þowþe my patience.

In zoneþ your selfes: whether ye are in the earth or not. Craymen rowne owne selues: knowþ ye not your owne selues howe that Jesus Christ is in you, excepte ye be cast awaies? ¶ Xvij. 1526. And ye shall knowe, that we are not cast awaies. I helpe before God that ye for none oþer, nill, nor that we shal be commenþable, but þere we shal be that whiche is honest. And let us be counted as cast awaies: We can not hatþing agaist the truthe, but couþ the truthe. We are glas when we are weake and ye strong. This also we brige for, curst your perfecþenes. Therefore write I these thynges heynge aduertise, leste wher I am piccener, y should use þynges, according to the power, whiche the Lorde hath givene me, to coune, and not to destroy. Finally þerþen, fare ye wellþe perfecte, be of good conforte, be of meynþe, lyue in peace, and the God of loue and peace, shalbe with you. ¶ Et, vñ ouz aduertise an hþolþ hysse. All iþe saytes saute you. ¶ The grace of our Lord Jesus Christ, and the loue of God, and the frisdwyp of the holy gþoste be wiþ you all. Amen.

The paraphrase of Erasmus upon the. iij. Epistle

Hedeno^t to haue a profe of vs, but rather prove your selfes, whether ye conioiuⁿ in the gref of fayth, or els be fallen from it. Searche and ex-amine one an other of you. Ye haue playne experiance by your workyng of miracles, and by sondry other gyftes howe that not somuch as in you was Chrestⁱntiane wrake. By that power be gone from you, it is a plaine profe, that eyneth your fayth is wakenfayre, or that Christe beyng displeased with your evill lyfe hathe altered his good mynde towarde you. Ye knowe not your selfes, and wylle ye haue experiance of me, when your selfes knowe not, whether Christe bee in you, or not: for he is in you, of the strength of faythe which is you, onelye peradueraunce your laythe beeyng after a sorte sake, ye haue through bachelane lyuyng deserued to be rejected of Christe. But howsover the mattre goe with you, I truste ye shall in vs radually perceyue, that we are not forsaken. Whiche faythe is whole, and therby shall Christe in me bee able to punysh al suche, as wyl not with a good will come to amendmente. But what sayd I, I truste yea rather contrarie muche more wylle we and desyre God that through your faultes I be not compelled to shewe my power, not because we feare, leste we be founde wrake, if we got about to shewe the same, as some bawdy talke of me: this rather is my desyre, that we be countred as rascallaries, so that ye be upright and honeste. So yf ye conioiuⁿ in fayth and godly lyfe, cause haue I none, whiche to use my power agaynst you. Now refut^e I after this sorte to nothing: for thys to breakebread to haue no power, because ye gaue me vone occassione to exercide it. So, agaynst the truth we can do nothing, but whatsover we can doe, all is for the truth: in somuche that we agaynst innocents haue no power, but agaynst offenders are we of power, of therv^e beyn you nothing sondre worthy of correction, ye shall as it were unarme vs, with innocencie declarynge your selfes mightie, by reason that ye shal fro me as a wrake one take away the power givyn unto me to punishe with all. The flaudetors of my name will saye I can doe nothing, agaynst that I coulde not for some lacke in me, doe that thing, whiche by reason of your integrarie I coulde not dor. But glabbe am I, as often as after this sorte ye be frenege, though we be iuged wrake, rea we be not onlye glabbe, yf this so be, but also moche beately wylle, that I leue to lacke somewhat, so that ye be perfectie. And for this cause thoughte I it goe^d more earnestly to warne you by letters, leste when I come, I myght be compelled to blis^e rigonnes. Muche more wylle I to haue you amended by thiratynge woordes, than to use my power in punyshyng you, gauen vpon me of the Lord for your wrake, and not to hurtte you. Against innoocentes I haue dor nothing, but it ma^tter muchematter, that in the as with horrouse vices corrupre your congregacion, scape not alwaye bepunished. I haue nowe in aduertising you done my parte, it remayneth, that re dor yours. Diligently apply your selfe binaurably to trioyce, all occasioun of sorowe ferre a pacie, increas^eing stell seem better to better, baryll that ye become perfectie, amending suche thynges, as hurtte your innoocencie, that when your faultes are suffitiently corrected, ye may of reue amendermente take comforde. Agre toget^{her}, and drivne not eche othe^r with other of you through sondrye opini-

We can do nothing: gaue me vone occassione to exercide it. So, agaynst the truth we can do nothing, but whatsover we can doe, all is for the truth: in somuche that we agaynst innocents haue no power, but agaynst offenders are we of power.

power, of therv^e beyn you nothing sondre worthy of correction, ye shall as it were unarme vs, with innocencie declarynge your selfes mightie, by reason that ye shal fro me as a wrake one take away the power givyn unto me to punishe with all. The flaudetors of my name will saye I can doe nothing, agaynst that I coulde not for some lacke in me, doe that thing, whiche by reason of your integrarie I coulde not dor. But glabbe am I, as often as after this sorte ye be frenege, though we be iuged wrake, rea we be not onlye glabbe, yf this so be, but also moche beately wylle, that I leue to lacke somewhat, so that ye be perfectie. And for this cause thoughte I it goe^d more earnestly to warne you by letters, leste when I come, I myght be compelled to blis^e rigonnes. Muche more wylle I to haue you amended by thiratynge woordes, than to use my power in punyshyng you, gauen vpon me of the Lord for your wrake, and not to hurtte you. Against innoocentes I haue dor nothing, but it ma^tter muchematter, that in the as with horrouse vices corrupre your congregacion, scape not alwaye bepunished. I haue nowe in aduertising you done my parte, it remayneth, that re dor yours. Diligently apply your selfe binaurably to trioyce, all occasioun of sorowe ferre a pacie, increas^eing stell seem better to better, baryll that ye become perfectie, amending suche thynges, as hurtte your innoocencie, that when your faultes are suffitiently corrected, ye may of reue amendermente take comforde. Agre toget^{her}, and drivne not eche othe^r with other of you through sondrye opini-

of S. Paule to the Corinthians. Cap. xiii. fol. I. iiii.
one, lette there bee among you peace and mutuall loue. If ye so do, then wil
the god of loue and auctour of peace, alwayes fauour you and with you bee
contented. Greete eche one another of you in a holy kyss, not after the com-
mon sorte, but even with your heartes. All the sayntes, whiche are here,
geete you. The fauour of oure Lord Iesus Christ, and the loue of god
the father, and the felawshyp of the holpe ghost bee among you all:
that acknowledgyng the benefite of the sonne, the characie
of the father towarde you, whiche in suche sorte touch
you, that he gaue you his onely sonne to bee your
redemer, and the goodnes of the holpe ghost,
by whome he alwaye geuereth vs his gif-
tes, ye maye after the example of
the undivided trinitie, syue in
a lyke unitie, that is to
writte in concord,
bothe pacce, &
pettice.

C Thus endeth the Paraphrase vpon the latter
Epistle of S. Paul the Apostle to the
Corinthians.